

Richard Chartres, Bishop of London, in front of St Paul's Cathedral

Changing Mind Sets

by Richard Chartres



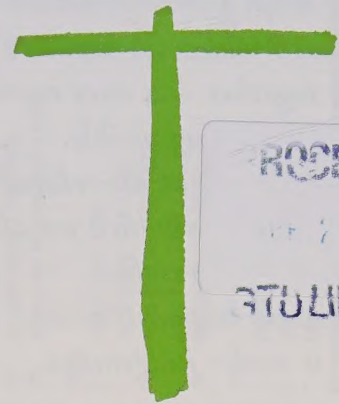
It is hardly surprising,' said Bishop Richard Chartres, at the Jubilee of the Greenbelt Festival at the end of August, 'that there was difficulty in finding financial backers for the Spirit Zone in the Millennium Dome. For,' he continued, 'people give up their lives for Jesus Christ, or for the teaching of Islam, not for a historical survey of religions or soft-boiled nature mysticism.' He contrasted the Christian energy and confidence of many African Bishops with the gloom of many English Christians and 'the glumbose voices insisting that this is "the sagging end and chapter's close" of Christian England.'

Bishop Richard has kindly given permission for us to reproduce his subsequent address.

We spend much of our time in a waking dream trapped on the surface of things. It is as if we were trapped in a life-size game of chess. Pawns are being scythed down, the King is off in all directions but his range is only short and the Bishops are approaching everything slant-wise. This is the level of life which makes the headlines, but there is a deep structure which is formed by the rules of the game and the design of the board with

its black and white squares. It is easy to be so caught up in the individual moves of the game that the deep structure is obscured, but if the play goes on in unawareness of the rules, then the result is chaos. In our own time, it seems to me the deep structure of the divine creation is once again being revealed.

First: there is a changing mind-set. We are moving out of the fading industrial age, in which the evidence of our senses suggested



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The Spirit Zone

'God made the dome . . . and called the dome sky', Genesis chapter one tells us. It puts our domes, Millennial and others, into perspective. God filled his dome with his Spirit. What about our 'spirit zones'? This issue (and the next) explores some of the 'spiritualities' around. Some own Christ, some do not. Christians need discernment, then, and it is the Spirit that gives us that discernment. Our contributors, to whom we are grateful, will, we believe, help the process.

Contents

Changing Mind Sets	1
Two Domes, One God	3
Enneagram Spirituality	4
Mind, Heart and Will	5
Soul of the Liberal Theologian	6
Minister's Letter	7
The American Province	8
Community Routes	10
Reading, Writing, Praying	12
Community Addresses	13
Book Reviews	14
Robbie Asaph SSF, RIP	16

that machines and solid stuff constituted reality. The Spirit was just some mould grown on the rock of economics and the Church could safely be relegated, as it is in some seaside resort brochures, to the leisure section.

*The deep, moral structure –
which makes for creative
life together – is once more
becoming visible.*

*The culture of dis-related
hedonism, in which we all
have rights
but no responsibilities,
is under judgement.*

We are in an Information Age and the consciousness bred by the new telecommunications environment is catching up with the picture of the deep structure of the world revealed by scientists earlier this century in their studies of sub-atomic reality. The heart of stuff is non-stuff, more accurately described as energy enfolded in fields of information. It will be clearer than it has been for centuries that human beings are not machines with spiritual decor but psycho-somatic beings in whom the Spirit is a vital part of the whole. Our attitude to health and the practice of medicine is already profoundly changing to take account of this shift in mind-set.

Second: at the same time, the deep, moral structure – which makes for creative life together – is once more becoming visible. The culture of dis-related hedonism, in which we all have rights but no responsibilities, is under judgement. The stable family is the best possible nursery of self-reliant individuals but, ironically, the cult of the individual has undermined its own nursery.

The Holy Trinity offers us a vision of freedom and relatedness. We worship one God in Trinity, as it says in the Athanasian Creed, 'neither confounding the Persons nor dividing the substance.' Freedom and fullness of life flow from attachment and faithfulness. Christian freedom is freedom for relationships and it stands in clear contrast to the way in which the word is used in common parlance as freedom from constraint.

In a world where the game is very confusing, the Word of God continues to wake people up with peremptory moral guidance. We are skilled self-deceivers and, when facing major moral and spiritual challenges, we need to have ingested simple rules of life and principles distilled from the deep structure. Men ought to stand by the mothers of their children. Everyone must understand that the road to freedom and maturity lies through the keeping of

promises. 'One never hears bishops saying such things these days,' they say. Well, you have heard them now.

To tell the truth, I do not fear the withering away of religion in the next millennium, but I do fear its excesses. There will be a danger of religious fascism and believers must be allies in the defence of freedom of thought and expression, just as they will have to cooperate to defend the most basic freedom of all: the inviolability of human life, which is under threat at both extremes of the life cycle.

Third: it is not only in the realm of human relations that we are re-discovering the deep structure. In our relations with the rest of creation, we are re-discovering the limits to our dis-related exploitation of the environment. In particular, the limit imposed by the sink capacity of the earth, seas and sky to absorb our rubbish and carbon dioxide emissions will cause great changes in the way (and the spirit) in which we live, or it will if we are wise. A monk of Athos said recently: 'All the doors to heaven and to hell stand open in our time.'

The Church is going to be more and more important, though perhaps not more numerous. Many DIY cults are undeniably sincere, but short on discerning where faith runs out and fantasy begins. Public open teaching, in touch with many cultures and centuries, in a community which does not split up when some big personality dies or is challenged by some other big personality: this kind of Church is essential. Sometimes, of course, the Church can be a disappointment to those who are serious about the inner journey.

*The Holy Trinity
offers us
a vision
of freedom
and relatedness.*

My hope for the next millennium comes not from spin doctors and defter management strategies. If you keep close to the deep structure, the basic weave of life, by prayer and thanksgiving, and follow the way of neighbour love and compassion taught and embodied by Jesus Christ, then you cannot fail to be fresh and 'relevant'.

But you cannot see these things without the classic recipe for Christian living:

awareness (*nepsis*)

integrity (*sophrosyne*)

self-restraint (*enkrateia*) in the service of this counter-culture way of relating. This is the adventurous way to live now rather than in the sad and silly 'freedom' of the rogue trader. ■

*The Rt Revd & Rt Hon Richard Chartres is
the Bishop of London.*

Christian Discipleship Course

Hilfield Friary

The Christian Discipleship Course is an opportunity for young men between the ages of 18 and 30 to live and work with the brothers of the Society of St Francis at their Friary in Dorset and to use this time as a way of growing in Christian life and mission.

The course will run from Tuesday, 12 October 1999 until Sunday 2 July 2000, with a week's break at Christmas and another after Easter.

Growing in Prayer

Regular corporate prayer and worship, focused in the Eucharist and daily Morning and Evening Prayer, are at the heart of the Franciscan life. You will be expected to share in this, and will be given encouragement and guidance, both with personal prayer, and also with understanding and assisting in the common worship.

The Value of Manual Work

As well as taking part in the daily household tasks around the Friary, you will be expected to learn and practise some manual craft. There is an art room, a wood-work shop and a pottery, and the brothers are also involved in gardening, forestry, weaving, and conservation work.

The Place of Study

There will be a shared 'Christian Basics' course on two afternoons each week, centring on the study of the scriptures and the traditions of Christian spirituality. There will also be the opportunity for some private study; the Friary library is a good resource for this.

Living in Community

You will be helping to make community, not only with the Franciscan brothers, but with other residents, with short-term guests, and with 'wayfarers'. This can be fun, but it is also demanding, and it involves responsibility. Learning some of the disciplines of community life will be an important part of the course.

Pastoral Care

Each person will have a 'link brother' assigned to him, with whom he will meet regularly for sharing, for reflection on how the course is going, and for any other pastoral needs.

For more information, contact:

**The Guardian
Hilfield Friary, DORCHESTER
Dorset DT2 7BE**

May 1999

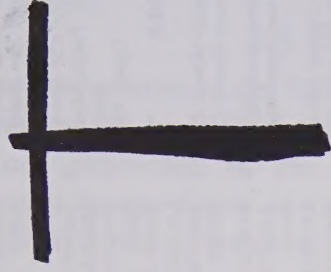
1 - 2	<i>Peter Douglas</i>	SSF Guardians' Meeting, Warminster
1 - 2	<i>Martin</i>	'Time of our Lives', London
1 - 5		Great Limber, Lincolnshire
2		SSF Minister's Advisory Group, Freeland
2	<i>Bernard</i>	Mayor's Service, Wimborne Minster
2	<i>Pat</i>	Readers' Training Day, Wells
4		Newly-Life Professed, Compton Durville
5		South-West Communities' Day, Compton
5	<i>Damian</i>	Shepherds Law Trustees' Meeting
5	<i>Harry</i>	Alnwick Council of Churches
6	<i>Tristram</i>	Liturgical Commission, Westminster
6 - 7	<i>David Francis</i>	Radley College
8		<i>Franciscan</i> Editorial Board, Stepney
9	<i>Tristram</i>	ARCYB, Cambridge
10		General Chapter Planning Group
11		Third Order Working Week, Hilfield
11 - 14		SSF Central Fund Trustees, London
12		Mission, St Barnabas, Woodford Green
13 - 23	<i>Donald, Augustine Thomas, Christine James, Moyra</i>	Third Order Open Retreat, Hilfield
14 - 16		Vocations' Day, Birmingham
15		Third Order Open Quiet Day, Hilfield
15	<i>Damian, Joyce, Carolin Clapperton TSSF</i>	Franciscan Association, Canterbury
15 - 16	<i>Bernard</i>	Birstall & Wanlip Parish, Leicester
15 - 20	<i>Dominic Christopher</i>	Charterhouse School
16	<i>John Francis</i>	Preach, St John the Baptist, Old Malden
16 - 23	<i>Chris</i>	Mission, St Augustine, Whitton
17		Trustees' Meeting, <i>Franciscan Aid</i>
17 - 20	<i>Giles</i>	Purbeck Deanery Retreat, Glastonbury
18	<i>Jackie</i>	Quiet Day, Longmead House
18	<i>Tristram</i>	Society of Catholic Priests, Barking
19	<i>Jason</i>	Parish Visit, St Disen, Bradninch
19 - 23		Loretto School
20 - 24	<i>Peter Douglas</i>	Times & Seasons Group, Westminster
21	<i>Tristram</i>	CMEAC Vocations Event
21 - 22	<i>John Francis</i>	Lay Chairpersons, Peterborough
22	<i>Bernard</i>	Quiet Day, Compton Durville
22	<i>Beverley</i>	Preaching Engagements, Clevedon
22 - 23	<i>John Francis</i>	<i>am All Saints'</i> , High Wycombe
23	<i>Tristram</i>	Newbiggin Parish Church
23	<i>David Francis</i>	<i>pm</i> Corpus Christi College, Oxford
23	<i>Tristram</i>	Cuddesdon Theological College
24	<i>Rowan Clare</i>	Quiet Day, Rickmansworth
27		CSF Provincial Chapter, Compton Durville
27 - 29		Justice & Peace Conference, Ditchingham
28 - 30	<i>Jonathan, Rowan Clare</i>	St Aidan's, Leigh-on-Sea
30	<i>Bernard</i>	Great Bardfield, Essex
30	<i>Martin</i>	Joint C/SSF Chapter, Compton Durville
31		SSF Provincial Chapter, Hilfield
June 1999		SSF Provincial General Chapter, Hilfield
1		SSF Provincial Chapter, Hilfield
2 - 3		CSF First Professed Meeting
4		Jubilee 2000 Day of Reflection, Hilfield
4 - 6		Engagements at Kintbury
5		Askeby Road Methodist Church, Acton
5 - 6	<i>John Francis</i>	Anglican Leaders' Meeting, Whitby
6	<i>David Francis</i>	House of Bishops, Liverpool
7 - 10	<i>Damian, Daniel, Joyce</i>	South Petherton Mothers' Union
8	<i>John Francis</i>	Psalter Seminar, Westminster
10	<i>Beverley</i>	Andover Parish Weekend, St Mary Bourne
11	<i>Tristram</i>	Companions' Day, Hilfield
11 - 13	<i>Giles</i>	
12		

12	<i>Bernard</i>	Greenbelt Meeting, London
13		Alnmouth Garden Open Day: for Red Cross
14 - 17		Anglican Novices' Conference, Whitby
16	<i>Tristram</i>	Psalter Group, Westminster
17	<i>Martin</i>	Forward in Faith, Edenham, Lincolnshire
18 - 20		SSF Aspirants' Weekend, Hilfield
18 - 20	<i>Jonathan, Pat, Rowan Clare</i>	Jubilee 2000, Cologne, Germany
19	<i>Bernard</i>	Induction, Bamber Bridge, Blackburn
21	<i>Samuel</i>	Vocations' Day, Bath & Wells Diocese
25	<i>Angelo</i>	CSF/SSF Area Meeting, Cambridge
25	<i>Peter Douglas</i>	Church Union Summer Festival, Ardleigh
26	<i>Philip Bartholomew</i>	Our Lady of Pew, Westminster Abbey
26	<i>Damian</i>	Ordination to Priesthood, Hilfield
26-4 Jul	<i>Sue, Angela Helen, Dick Maxwell TSSF</i>	Advisory Council for Religious, Westminster
28	<i>David Francis, Helen Julian</i>	Anglican Novice Guardians, Clewer
28-1 Jul	<i>Paschal, Pat</i>	International Conference for Religious, Romania
29-4 Jul		

July 1999

1	<i>Augustine Thomas</i>	Provincial Engagements' Group, Freeland
2		St Anthony's, Leweston
2 - 4		Third Order General Chapter, York
4		Day of Prayer for Vocations to the Religious Life
5 - 7	<i>Damian</i>	All Saints' Sisters, Holland House
7 - 8	<i>Martin</i>	Forward in Faith Conference, Oxford
9 - 10	<i>Gregory, Paschal</i>	School of Prayer, Dent, Cumbria
9 - 13	<i>Tristram</i>	General Synod, York
10		Summer Festival, Hilfield
11	<i>Angelo</i>	St Mary-at-the-Cross, Edgware
12 - 26	<i>John Francis</i>	Leader, Pilgrimage to Egypt
13 - 16	<i>Peter Douglas</i>	RAF Chaplains' Conference, Amport
16 - 20	<i>Peter Douglas</i>	HMS Collingwood Parish Weekend
20	<i>Tristram</i>	Liturgical Commission, Westminster
20	<i>Peter Douglas</i>	St Margaret's, Leytonstone
21	<i>Tristram</i>	Times & Seasons Group, Westminster
24 - 26		Hilfield Friary Summer Festival Weekend
25	<i>Angelo</i>	Patronal Festival, St Anne, Kew
26	<i>Samuel</i>	Patronal Festival, St Anne, Stanley
27 - 29	<i>Tristram</i>	Psalter Group, Salisbury
28-2 Aug	<i>Bernard, Rowan Clare</i>	Greenbelt Festival, Cheltenham
29-1 Aug	<i>Angelo</i>	OCS International Retreat, Maryvale, Guildford
30-9 Aug	<i>Samuel, Jackie, Malcolm, Oswin Paul</i>	Families' Camp, Hilfield
31		Portunocula Day, Alnmouth
August 1999		
6	<i>Reginald</i>	Third Order Area Meeting, Gloucestershire
7	<i>Sue</i>	Quiet Day, Compton Durville
7 - 21	<i>Jason Robert, Rowan Clare</i>	Stiftsgården Youth Centre, Västerås, Sweden
		Please note that there will be no Open Day at Freeland on Saint Clare's Day this year
13 - 15	<i>Angelo</i>	Franciscan Weekend, Alnmouth Friary
13 - 18	<i>Tristram</i>	Inter-Anglican Liturgical Consultation, India
13 - 23	<i>Moyra, Christopher, Maureen, Robert Coombes</i>	Youth Camp, Hilfield
14	<i>Sue</i>	Quiet Day, Eumenical Teaching Order, Compton
15	<i>Damian</i>	St Andrew's Church, Cuffley
19 - 24	<i>Tristram</i>	Societas Liturgica, India
20 - 22	<i>Angelo</i>	TSSF Retreat, St Columba's, Woking
21 - 28	<i>Moyra, Jonathan</i>	Pilgrims of St Francis, Huntingdon to Ely
22	<i>Augustine Thomas</i>	St Peter, Kirkcaldy
29	<i>Bernard</i>	St Andrew's Church, Cuffley
31-3 Sep		CSF & SSF Novices' Meeting, Hilfield

OF SAINT FRANCIS



Brothers and Sisters, pray for us . . .

Eternal God,

whose Son Jesus Christ

is the way, the truth and the life:

grant us to walk in his way,

to rejoice in his truth

and to share his risen life;

who is alive and reigns,

now and for ever.

Amen.

And for our departed Brothers & Sisters

May	8	Mary CSCI 1975	July (continued)	10	Agnes Mary CSF 1983
	15	Caroline Mary CSCI 1981		14	Mary Michael PCR 1980
	16	Beatrice CSCI 1989		16	Martin Raymond OSF 1952
	16	Angela Mary CSF 1998		18	Michael Davis SSF 1989
	27	Arthur de Winton SSF 1948		20	Derek SSF 1979
June	3	James SSF 1982		21	Anthony SSF 1972
	5	John Shaw SSF 1975		26	Kathleen CSCI 1960
	20	John Baptist OSF 1922		27	Leonore CSF 1997
	27	John SSF 1988		31	Jonathan SSF 1982
		Frederick SSF 1990			Nicholas SSF 1983
					Irene CSCI 1989
July	1	Barbara CSF 1998	August	3	Adrian SSF 1979
	5	Mary Grace CSF 1954		19	Desmond SSF 1992
	7	Mary Christine PCR 1932		27	Andrew OSF 1946

Please pray for the repose of the soul of our sister

Gabriel CSF

who died on 10th March, 1999

aged 86 years and in the 37th year of profession



1 THE BISHOPS PROTECTOR
Richard Appleby *Protector General*
& Australia New Zealand
Keith L Ackerman *PCR America*
George Connor *Deputy, New Zealand*
Jerry A Lamb *SSF America*
Thomas Ray *SSF America*
Walter Siba *SSF America*
Michael Scott-Joynt *Pacific Islands*
Tevita Talanoa *Europe*
Depuy, PNG

5 AUUCKLAND - Long Bay
Andrew Philip
Colin Wilfred, *Guardian*
Damian Kenneth
Novice:
Graham

6 Australia Custody
BRISBANE
Bruce-Paul
Daniel
Donald Campbell
Leo Anthony, *Guardian*
Peter-Christian
William

11 EDINBURGH
Kenneth John
Novice:
Chad San Andres

17 NEWCASTLE UNDER LYME
Jannater
Maureen
Moyra
Patricia Clare (Abergavenny)
Teresa, *Guardian*

21 BUMBU, Chinatown, Lae
Cecil Okun
Daniel Gorna
Selwyn Suma, *Guardian*
GOROKA - SIOMOROMORO
Andrew (Melanesian Institute)
Anthony, *Brother in Charge*
Lester Meso

26 THE SECOND ORDER
The Community of St Clare
at Freeland, UK;
the Poor Clares of
Reparation, Mt Sinai, USA;
& the Clare Community at
Stroud, NSW, Australia

2 THE FIRST ORDER

THE MINISTERS
Daniel *Minister General SSF*
Teresa *Minister General CSF*

3 AMERICA
BROOKLYN
Anthony Michael
Derek, *Guardian*
Thomas, *Novice Guardian*

MT. SINAI, Long Island
Clark Berge, *Guardian*
Dunstan (Trinidad)
James Edward
Jason Robert (Edinburgh)
John George
Jon Bankert

4 SAN FRANCISCO
San Damiano
Antonio Sato, *Guardian*,
Provincial Secretary

8 BIRMINGHAM - St Francis House
Alison Mary
Angela Helen
Elizabeth, *Guardian*
Gwenfryd Mary (Malford Haven)
Hilary, *Provincial & General Secretary*
Judith Ann
Veronica

9 BIRMINGHAM - St Clare's House
Alan Michael, *Guardian*
Benjamin (Hartome)
David Jardine (Belfast)
Novices:
Christopher
Martin Philip
Oswin Phil
Rose

10 LONDON - Gladstone Park
Angelo, *Provincial Secretary*
Damian
Martin
Hugh
LONDON - *Paddington*
Christian
James William
Paul Anthony (Derby)
Seraphim

11 EDINBURGH
Kenneth John
Novice:
Chad San Andres

12 GLASGOW
Amos, *Brother in Charge*
Robert Coombes
Ronald (Saltcoats)

13 HILFIELD
Aidan
David
Edmund (New Milton)
Geoffrey
Giles
Hubert
Jason
John Francis, *General Secretary*
Kevin
Matthew
Paul
Philip Bartholomew
Raphael (Dorchester)
Reginald
Samuel, *Guardian*
Tristan
Vincent
Novice:
Augustine Thomas

14 LONDON - Gladstone Park
Angelo, *Provincial Secretary*
Damian
Martin
Hugh
LONDON - *Paddington*
Christian
James William
Paul Anthony (Derby)
Seraphim

15 LONDON - Brixton
Jennie
Joyce
Nan
Rose

16 LONDON - Gladstone Park
Angelo, *Provincial Secretary*
Damian
Martin
Hugh
LONDON - *Paddington*
Christian
James William
Paul Anthony (Derby)
Seraphim

17 NEWCASTLE UNDER LYME
Jannater
Maureen
Moyra
Patricia Clare (Abergavenny)
Teresa, *Guardian*

18 HARRO
Benjamin Tapio (School of Nursing)
Benstead Ponoba
Bey Ungala
Leonard Richardson
Lester, *Novice Guardian*
Mishaal Enga
Moses Vavakadba
Oswald, *Guardian*
Phillip Eobae (Newton College)
Novices:
Bevan
Eutyclus
Harold Jonnoba
Job
Leon Anisa
Murray
Robert Eric
Timothy Joseph

19 DOGURA
Ronald Govro
Smith Tovebae, *Brother in Charge*
Walter

20 KATERADA
Nathanael Gan, *Brother in Charge*
Novices:
Ham Kavaia
Matthew Karosa
MARTYRS' SCHOOL
Charles Iada
Hugh
Laurence Haue

21 BUMBU, Chinatown, Lae
Cecil Okun
Daniel Gorna
Selwyn Suma, *Guardian*
GOROKA - SIOMOROMORO
Andrew (Melanesian Institute)
Anthony, *Brother in Charge*
Lester Meso

22 AUKI
Colin (Fou'ala)
Nicholas Tai (Malu' u Nursing School)
Peter Abuofo, *Brother in Charge*
Sheedrick Iru (Malu' u Nursing School)
Winston Paoni
Novices:
James Kera
Lent Fugui
Noel Kwaeofa

23 HONIARA
Ashley Vaisu
Gabriel Maalasi, *Guardian*
Layban Kwanafra, *Regional Bursar*
Samson Amouti
Shadrack Mannaone
Novice:
James Sou

24 HAUTAMBU - La Verna
Andrew Mann
Athanasius
Dudley Palmer (Theological College)
Godfrey Kemangava, *Guardian*
Moses Lonsdale
Patterson Kwa ai (Theological College)
Novices:
Charles Kitea
Charles Vavaki
Jimmy Asoa
Joel Kerohamahi
Jonas

25 HAUTAMBU - Little Portion
Bartholomew Maesiwou
Dudley Mono
George Himodi, *Brother in Charge*
Novice:
Bartholomew Maravovo

26 THE SECOND ORDER
The Community of St Clare
at Freeland, UK;
the Poor Clares of
Reparation, Mt Sinai, USA;
& the Clare Community at
Stroud, NSW, Australia

27 THE THIRD ORDER
THE MINISTERS
Alden Whitney, *Minister General*
Dorothy Brooke, *New Zealand*
Anita Caron, *America*
Carolyn Clapperton, *Europe*
Anne Korze, *Africa*
Keith Slater, *Australia*
The Officers,
Brothers & Sisters

28 POSTULANTS & ASPIRANTS
to the three Orders

29 COMPANIONS & ASSOCIATES

30/ FRANCISCAN brothers & sisters
in other communities
and of other communions
throughout the world, especially
The Community of the Divine
Compassion, Zimbabwe,
The Korean Franciscan Brotherhood,
the Order of St Francis in
California, USA

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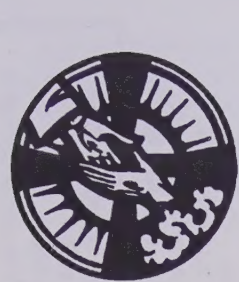
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Intercessions for the next edition of this leaflet should be sent to Tristram at Hilfield by 24 July 1999



Two Domes, One God?

by Brother Bernard SSF

The controversy around the Spirit Zone in the Millennium Dome, and what should be included in it, contrasts with the apparent confidence expressed in the Dome of St Paul's Cathedral, surmounted by the Cross of Christ and sheltering a continuous ground of Christian celebration. Can people today find God in one or both of these Domes?

Spirituality has become a talkable-about topic in contemporary Britain, at least in some sections of it. It covers a wide range of experiences: how we felt and acted when Princess Diana died; the effect on us of visiting a Mosque, a Buddhist meditation group, or a Hindu Temple at Neasden; the mood induced by plainsong or other spiritual music; the buzz at a gig; the expanded consciousness/astrol awareness induced by hallucinatory drugs; the deep union of sexual intimacy; near death experiences; the 'miracle' of a baby's birth; the sense of imbalance through Tai Chi or yoga; relaxation awareness exercises; body development techniques; holistic health treatments; our experiences when gardening, or when in an astonishingly beautiful environment; centering; focusing on our inner attitudes and values in meditation or prayer; the non-measurable experiences through art, music, literature; the 'something' that some people seem to get from their religion.

Our Christian response to all this will take many forms. It will be based partly on our theologies and partly on our ignorance, fears and prejudices. Shall we jazz up our

services, or in other ways try to make our spirituality more accessible? Shall we trust that the 1662 'early service' or the High Mass with orchestra and professional choir will, in the end, draw people into the

*Christians
with sensitivity
and openness
can sometimes help others
into Christian experience
and into naming the Name
in Christian discipleship.*

Mystery? Or shall we pursue some of these 'non-religiously-specific' spiritualities, to learn from them, to make friends with those involved in them and hope, at some point, to share Christian insights and experiences?

Let us look at a theology to underpin this last alternative. God is universal, immanent in all things; 'In him we live and move and have our being.' He has created human beings to share with him and one another the mystery of communion-fellowship: we are 'beings in communion'. God makes himself known to those open to him through the wonders of natural creation, human experiences of love, the insights of prophets, and the revelations of holy people, through scriptures and, supremely in Jesus Christ, 'the word made flesh', 'in whom is life, the light of all' (John 1.3). This God is hidden and disclosed. By his Spirit, he works to enable people to know him. Yet he is more than any perceived knowledge. He is transcendent, a mystery beyond concept and name. St Francis of Assisi, in his Rule of 1221, chapter twenty-three, concludes his recital of the saving acts of God with the words 'without beginning or end, unchangeable, invisible, indescribable, ineffable, incomprehensible, unfathomable.' This God will be to us what we need, even though our false self-image makes false-images of God. But by his Spirit he moves us past/through such images into the love-

knowledge of communion with the true and living God.

Where is the Church in all this? Christians exist to glorify God by cooperating with him that his Kingdom may come 'on earth, as it is in heaven'; to enable worship and Christian fellowship; to keep alive the stories through which the Christ-like God reveals his character and name; to grow towards congruity ('to live more nearly as we pray') and to be a bridge by which others may share these riches.

What, then, about those under the other Dome? I believe many know God more than they know they do. I trust that, in the Last Day, there will be recognition as well as dismay. I believe that Christians with sensitivity and openness can sometimes help others into Christian experience and into naming the Name in Christian discipleship. But it seems that many today do not / cannot name him. This is my summary of faith – may I also commend to you a practical example of what I have tried to express above in the following article on 'Enneagram Spirituality'? ■

franciscan is published by
The European Province
of the First Order
of the Society of Saint Francis,
a religious order
in the Anglican Communion.
The Society of Saint Francis
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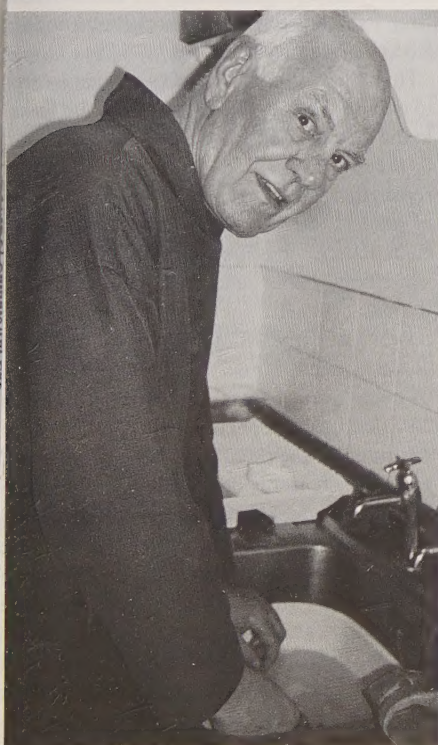
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Printed at The Friary Press, Dorchester



Brother Bernard SSF



Enneagram Spirituality

by Brother Bernard SSF

The Enneagram is an ancient tool for self-awareness and change. The nine-pointed diagram, as used in the Oral Tradition, is a tool of compassion which allows us to experience (the eight) other ways of viewing the world. It teaches us to recognise the particular, but partial, nature of our own viewpoint. As a dynamic model which shows relationship between types, it helps us to understand our preoccupations in times of stress and so helps us to recognise how the personality expends energy in habitual unconscious concerns. In this article, I shall spell out its spirituality, first in non-specifically religious and then in specifically Christian terms.

The true essence of each individual is defended in the face of life's experience in a way which exaggerates one part of it. We each develop a mental model with a particular lens of perception which is organised to minimise further damage. Although this process is part of normal development of the healthy individual finding strategies for survival in a difficult world, this unconscious habit of attention can become limiting and compulsive. So habitually we may ask:

- 'What is there to correct here?' ①;
- 'Who needs my help here?' ②;
- 'What is there to accomplish here?' ③;
- 'What is missing here?' ④;
- 'What is expected of me here?' ⑤;
- 'What is the danger here?' ⑥;
- 'What possibilities for the future are here?' ⑦;
- 'What needs my control/assertiveness here?' ⑧;
- 'Who is there for me to match up to here?' ⑨.

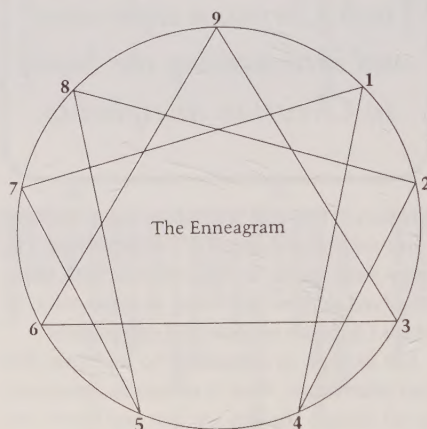
Becoming aware is *the first step* in the process of change. My focus has served good ends and I should be ill-advised to think I can abandon it completely, but at its root it is protecting and reinforcing a partial, thus limited, view of the world. This partial view hinders recognition and the growth towards essence. I mimic/mask my true essence. For example, ⑧ is the habitual movement towards assertive control which masks the essential innocence of communicating with true and appropriate force.

The second step consists in recognising the alternative as preferable. So, in the example above, if I begin to prefer innocence and truth to excessive assertiveness and control, this will facilitate my growth towards them. 'The moral imperative', says A N Whitehead, 'is the habitual vision of greatness.'

The third step enables me, by preferring the alternative, to jettison even precious parts of my self-image in order to grow towards my essence.

Thus the Enneagram identifies the particular spiritual path for each of the nine types. The ① can move towards perfection in serenity; the ② towards freedom and

humility; the ③ towards hope and honesty; the ④ towards originality and equanimity; the ⑤ towards all knowledge and detachment; the ⑥ towards faith and courage; the ⑦ towards work and sobriety; the ⑧ to truth and innocence; the ⑨ to love and action.



Now I play the same tune on the Christian keyboard

(a) God is universal, hidden and disclosed. By his Spirit he works to reveal himself through his natural creation, human loves, prophets and holy people, scriptures and supremely in Jesus Christ. Christ becomes human to draw us back into communion both with God and each other. In this communion is our truth. It is the breaking of this communion which is both the human tragedy and the human dilemma. God in Christ by the Spirit works ceaselessly to repair the breach. His work is to restore his image and likeness in each person, thus enabling them to realise their potential.

(b) We all compensate for lack of this communion by exaggerating and misusing one of God's gifts. We seek to give ourselves identity, worth, significance, security, consolation, power or whatever sense we lack. So, for example, I may try to earn approval and love by pleasing, helping others: I may even do so heroically. But

since I am driven by my own hidden need I may be blind to the deepest needs of others. More dangerously, I may be blind to my own need of others and God. Such is the much misunderstood root sin of pride. By contrast, God's love is a gift without strings, reaching into and freeing my depths (if I will allow it), showing me too that God is 'love, given and received'. Though it is 'in giving that we receive', it is also in receiving that we give. Vincent de Paul says, 'The poor must feel your love that they may forgive your gift of bread.' God respects us by giving us freedom to receive his love, and freedom to reciprocate or not. Contemplating, realising this, sets me free from the self-centred compulsion to 'be helpful' and frees me for perceptive, sensitive and humble helpfulness.

Each of the nine spaces illustrates the same dynamic. I give briefly three more examples. God's love, which works ceaselessly to bring in the new creation, can release me from my negative projection of my unwholeness onto others and the world, and from my self-centred perfectionism. ① It can free me from my anger, which has no place in a perfect world or which I find is too dangerous to show. By contemplation I may move to true wholeness and serenity.

Or again, God, who is all knowledge (both 'about' and 'of' all) has freely shared his Divine Wisdom. By contrast, in my ⑤ insecurity I may squirrel and hoard knowledge, build a wall with it to warn others off and be stingy in sharing it. The gift of God's love becomes my possession and my security. Contemplation can lead me towards full knowledge and detachment.

Or again, God's ceaseless and energetic love, which uses failure redemptively, challenges my fear of failure, my ③ compulsion to succeed at all costs (or anyway appear to succeed). I can be freed from my tendency to be a workaholic and set free into hope and honesty.

Thus Enneagram awareness can set us free to choose the better. We turn from the lesser to the greater. This turning round, *metanoia*, is the misunderstood concept of Christian repentance. It opens a person up to the flow of grace. But it is a long road to freedom. Repentance begins when I glimpse something better and begin to desire it. Repentance will include challenging the power of my root sin and its evil consequences. It may also include letting go of even 'good behaviours' if they build up an identity independent of God. With repentance goes faith – the gift of God which trusts in his desire for my wholeness in truth. It enables me to cooperate with him to bring it about. Repentance and faith are described in Scripture as the way to salvation (freedom). God's grace is free and our faith which cooperates is free choice; this is in contrast to salvation by good works. Central to Christian faith is death and resurrection: risking all to find all. 'How blest are those who know their need of

Continued on page five

Mind, heart and will

an interview with Graham Claydon



always think of evangelical Christians as focused on 'bringing people to Christ'. Is that central to your ministry and how do you do it?

Yes, I believe it to be my calling. I do it as a preacher, a counsellor and a friend.

I preach, not only to inform, but to challenge towards decision. My sermons move towards choices, for instance, to pray daily: 'God, whoever you may be, show me more of yourself'; or to read a book of the Bible or some other book. Only sometimes do I present the big challenge: 'Will you open yourself and receive Jesus Christ into your life?' I work to free people from the blockages that stand in the way of their response. It is primarily an emotional matter but, of course, the mind comes into it. Like any other discovery, it is a long process in which the pieces of the jigsaw gradually come together until the picture appears. For me, truth is more a matter of pictures than propositions. But I present truth in different ways and the congregation is now used to me saying, 'Some Christians think this and some that.'

When people come to share personal matters, I seek to listen deeply and reflect with them on their issues but, since they have come to a Christian Minister, I ask, 'How do you see God in this?' and, 'Shall we talk to him about it?'

I came into parish ministry through the call to be an evangelist. So I take time to go around among people and share myself so that both of us may change. Many of my close friends are not churchgoers, but I would not be myself if I didn't naturally talk to them about Christ.

I associate evangelicals with certitude; for instance about the Bible and moral questions, and with confidence in telling people what they ought to do. Am I right?

I understand certainty and confidence to be about relationship and trust, rather than about assent to propositions. It is about a Person rather than a package. Of course, I use the Christian framework of creed, baptismal formulæ of repentance and faith,

etc., but I know that faith is a gift of the Holy Spirit, who shows us that 'Jesus is Lord' and who brings us to the 'Abba, Father' relationship. There's room for pluriformity in propositions, but the heart of the matter is in the relationship of trust.

Are you comfortable with Alpha?

I'm only on my second one, but I find the combination of meal, presentation, sharing and questioning and the experience of the Holy Spirit on the away-day remarkably effective. But the open sharing and the allowing of people to understand things differently from the video is important to me.

What attitude do you take to non-specifically religious spirituality?

I am happier with them when I see them as a preparation for the gospel, rather than self-contained systems which exclude openness to God. The more mystical side of me accepts something of Christ in all things and knows that it is not my place to say how others encounter him. But it is my calling to speak about Christ in all situations and to help others to respond. I have sometimes done workshops on body posture and prayer through physical objects, etc., though I know that unguarded silence can leave a person vulnerable to dark forces, whether from within them or outside.

How do you advise Christians to relate to the world?

Surrounded by Christ's armour and aflame with 'the fire of God's love', I encourage them to plunge into life around them and work with God for the coming Kingdom. I see the Church as overlapping with the Kingdom but not identical with it. I think that it's a sad division in a person if they can only talk about Christ in a churchly setting. On the other hand, young Christians who have wrestled with temptations and addictions need to be wary of the deceits of the world.

I find it difficult, by the way, to answer some of the questions you put to me in the general, rather than in the particular; don't you?

Yes, of course. I only hope I can catch the tone of your replies in the write-up. You told me earlier that over the last two years you have set out to read McGinn's five-volume history of Christian spirituality. Where do you see evangelical spirituality fitting into this story?

Evangelicalism today varies: it's more defined by the adjectives – open, traditional, biblical, charismatic, Reform, etc. I see a sixteenth-century reformation spirituality, a seventeenth-century Puritan one, a nineteenth-century one which much contemporary evangelicalism has repackaged; and I look to where many evangelicals are moving now. For instance, there's the contrast between 'only do it if it's in Scripture' and 'do anything as long as Scripture doesn't specifically forbid it!' I think that the attempts to come to terms with Enlightenment-thinking – the basic assumptions and propositions of which are much challenged today – and the attempts to express Christianity in ways that are congruous with it, has changed us all considerably, but more changes are ahead.

Thank you very much indeed. Do you have a final 'bon mot'?

Maybe the quotation John Collins (formerly of Holy Trinity, Brompton Road) frequently used: **'The word alone and you dry up; the Spirit alone and you blow up; the word and the Spirit together and you grow up.'** ■



Prebendary Graham Claydon has been Vicar of St Mary, Islington, since 1981.

Continued from page five

God.'

The spiritual realities of the Enneagram can only in part be explained, or pointed to in words. Karen Webb in *The Principles of the Enneagram* (Thorson, 1996, £5.99), does so in non-religiously specific language; David Mahon in *Full Face of God* (DLT, 1998, £9.95) in Christian terms; Helen Palmer in *The Enneagram* (1988); *The Enneagram in Love and Work* (1995) and *The Enneagram Advantage – Spirituality in the Office*

(1998), (all Harper-Collins, about £7.99) is pure gold. But it is the experiential, listening to people who know it deeply themselves that really enables us to choose change. (There are workshops available in many retreat houses). Seeing it lived, however, is the most converting experience.

Helen Palmer, who many consider to be the foremost spiritual Enneagram teacher today, exhibits in herself an unselfconscious, deep spirituality fed by many hours of meditation. In her teaching, she draws quite naturally on

a wide range of religious traditions – desert fathers, Zen roshis, Hindu gurus, Sufi sages, Jewish rabbis, etc. Her own Christian upbringing and commitment frees her to be at home in other traditions. Likewise her awareness of her Enneagram homing point frees her to be at home in other spaces. Her remarkable openness to the flow of grace and wisdom is reflected in her writings. It seems to me that – to refer to the previous article, *Two Domes, One God* – her God is not confined to either Dome. ■



The soul of a liberal Christian

by Leslie Houlden

In 1949, when we were both National Service soldiers in Germany, I met someone who subsequently joined SSF and in due course became a friend. He was an officer in an ordinary working army unit and I was a sergeant on the staff of an army church house in the Lower Saxony countryside, where soldiers came (compulsorily, of course) for short courses of Christian education. You could almost say that, for a year, I lived the stable and secluded life of a monk, with daily Eucharist and Offices as my duties – by military order!

I recall our first conversation. My companion preached the virtues of conversion, surrendering your life to Christ by a deliberate act, crucial and probably dateable. My background was as a life-long Anglican, rather bored by it and full of questions, but renewed by my life of quasi-monastic obedience – by army order. He was for crisis, I for a longer-term and gentler perspective. No doubt both of us have changed over the years (it is to be hoped so) but, for me at least, there is the same essential disposition. I remember feeling a sense of discomfort, guilt and impatience in the face of the other's decisiveness and singleness of mind, but I also felt his way of seeing things could not be the whole truth, and, anyway, I could not help being what I was. As usual, I suppose it was a matter of temperament, personal history and education, making me what I was and am. Since then, my life has involved teaching, writing and pastoral work, in both college and parish contexts.

I do not find that labels do much justice to people (unless they have turned into robots for some cause or other) but if I were compelled by nasty persons with truncheons to give myself a niche, I would have to say 'liberal catholic, please sir'. Archbishop Michael Ramsey said he was the last of the breed, which he thought started with Charles Gore. He was wrong, for here I still am – and I know quite a few others.

Partly, of course, we are by nature not a very noisy lot, but I suspect the Church is still full of 'liberals', of one sort or another: people who like to ask questions; to know whys and wherefores; to face obvious difficulties and distrust quick answers; to read and ponder, as well as to pray, and to feel tensions between those aspects of themselves. The diocesan and college courses in theology that now proliferate as never before are full of such people, 'liberal' almost by definition, at least to a degree, by virtue of being there. Yet, often they (we) have quite a bit of a conscience: read the New Testament, consider the figure of Jesus, and it all seems to be about a stark Either/Or, 'following' or wallowing (in sin, darkness

and futility). Being liberal seems to be about never quite coming down, always postponing, perhaps shilly-shallying on this question or that, this moral issue or that. And, though liberal used to be a sunny word, meaning open, free, aware, enterprising (all surely good things to be), it has come in recent years (I think by infiltration from American Republican political slurs on opponents) to be a 'bad' word, implying sloppiness, feebleness, indecision, coldness of mind and soul.

But put aside the urge we have to guy those who are different from ourselves (and religious people are worse than most – they can feel deep down that God shares their views) and recognise that coldness of soul and unpleasantness of character are found in all groups. What is the liberal mind and soul likely to be like – at its best and in its aspirations? I list a few features and instincts you may find there.

First, a sense of the utter transcendence of God: that means that all our attempts to speak of him are hopelessly inadequate, always provisional, and bound by our personal and cultural limitations. But has not God revealed truth about himself – to enlighten and save us? O yes, but always and inevitably through limited human minds and hearts – so that we see but also fail to see, we grasp but not perfectly, we hope but never finally realise; for we are limited beings, no doubt in different ways from our ancestors, but no less.

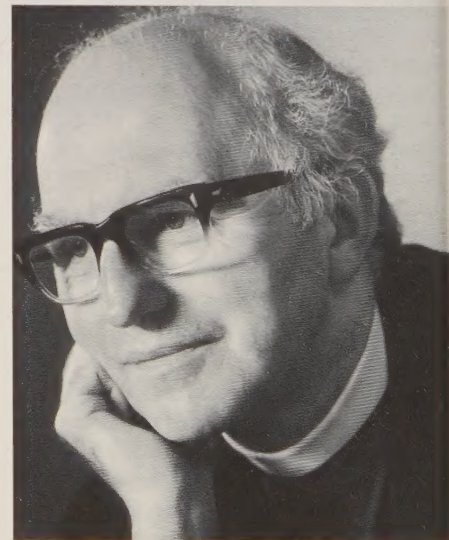
Second, a sense of the Church as an ongoing, long-term community of wisdom, wherein the art and skill of the Christian perception and the Christian life can be nourished and communicated – and adapted as new truth is available and new circumstances arise. But the Church is no privileged island of truth; it is within the created order as a whole, all of which points us to God and is a place of constant discovery and wonder, and indeed of conflict and challenging disarray.

Third, this kind of attitude involves a certain detachment as one observes and learns. If you are utterly absorbed in and give absolute loyalty to what you have so far

seen, you never learn, never see more. We stand back in a kind of scepticism in order to see with greater clarity and grasp more truly. It is easy to see why 'study' in religion often seems cold and lacking in devotion (for the time being holding God, as it were, on one's hands rather than being held in his); and it is a tragedy that in our country the division between church and academy is almost total. There is no space here to go into the reasons for that, but – leaving aside the force of secularism – there is, of course, a long history of churches and religious people suppressing enquiry, persecuting innovators, whose ideas have often come later to be common currency, among Christians as among others. Such suppression arises in part out of fear and faithlessness – and a failure to share the convictions expressed above. The legacy is not good.

Fourth, these convictions are likely to foster a spirituality that is nourished by the objectivity of prayer and sacrament and that does not dwell too much on the changing winds of mood. It will hope to be open to those of other outlooks and to the movements of society and culture; and to see these things as the duties of Christian life and ministry. It will be used to charges of being boring or shallow or even faithless, but will not be daunted because it will feel them to be unjust.

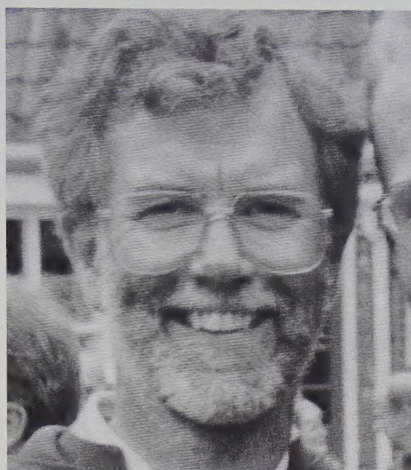
In the person and work of Jesus, our faith undoubtedly began in an atmosphere of urgency and crisis. Yet, however revolutionary it was, it sprang from an age-old tradition of response to God and gave rise to a process indescribably rich and pluriform. Our proper business is to love, learn, reflect and pray in our place within the process – of course inside commitment to God as focused in Jesus; but always on our guard for the devils of arrogance and idle satisfaction with what we have so far seen, as if it were the final gift. A tutor of mine once surprised me (and perhaps himself) by saying, 'Of course, a Christian must always be on the side of the revolution.' Make of that what you will – it won't do any harm! ■



Revd Canon Leslie Houlden is Emeritus Professor of Theology at King's College, London

Minister's Letter

Brother Damian SSF,
Minister Provincial of the European Province
of the Society of Saint Francis, writes:



Brother Benedict had until a year ago been the local parish priest, is not an easy one because at present a clear task or ministry is not open to them. However, with Brother John Kaoma lecturing at the Africa University nearby and Brother Meshack having just gained his Pitman's Diploma in accountancy, they are building up both inner and professional resources which I found impressive. A good atmosphere in the common life of a community can carry you through many a difficulty.

And that is an overall impression I gained on this short tour: vision, potential, expectation and a longing for things to come together. As I summed up my thoughts with Bishop Michael Nuttall, the local TSSF Protector, now seems to be the right time to offer encouragement, for the Holy Spirit may well be stirring, raising up Franciscan witnesses for the African Church, and that we should be ready to apply those principles recommended by Gamaliel (Acts 5.34ff) that if this is 'truly of God, you will not be able to stop them.'

The people of South Africa are about to hold their elections, with Zimbabwe expecting to do the same next year. The faces of the leadership are expected to change. Such problems as the value of currencies continue to weaken against the pound and dollar. The challenges they face are enormous and how they approach them may not exactly correspond with our own ideas. Now is not the time for European leadership in either place. Rather, now is a time for encouragement, for friendship, for the practice of *koinonia*, and for regular prayer. In Bishop Desmond's words to his rainbow people: 'God wants us to be the alternative society. Where there is harshness and insensitivity, we must be compassionate and caring. Where people are statistics, we must show they count as being of immense value to God. Where there is grasping and selfishness, we must be a sharing community now.' Those are words for Franciscan-minded people everywhere!

Damian SSF

A Southern African city today contains virtually all the familiar hallmarks of our typical western world. Wimpy Bars and Woolworths have claimed their place in the new, ultra-modern shopping malls. Fast cars take the outer lanes of the freeways. The only difference is that you take your umbrella as protection against sun rather than shower.

My month away during February and March, to the Tertiaries in South Africa and also to visit the six CDC brothers and Roger Alexander SSF in Zimbabwe, reminded me that cities have become stereotyped the world over. But then it is the cities that first attract political investment, with their expensive office accommodation, sophisticated security surrounding work and home, more busyness with bulging diaries and memory systems, not to mention the cell-phone which is a must, whoever you are.

What a splendid breeding ground for Franciscan witness. I was delighted to learn that the Third Order has been growing in Southern Africa and the potential is enormous. With an average of eighty percent of the population still belonging to a place of worship, God must surely be calling many to 'repair my house' which is fast falling into nominal membership. For new Tertiaries in Durban or Harare, the response is clear and it is challenging. Our brother, Bishop Desmond Tutu, has contributed incalculably towards the new South Africa: now (and it will take some generations yet) is the time when the second phase of that vision is being worked out at the grass roots, where the colour question is addressed within parish congregations, or the creating of equal opportunities, or the *koinonia* into which Christ has called us, can be celebrated. As Franciscans in our three Orders, we offer poverty which can so readily be shown as a spirit of **generosity** - ('buckets of generosity' is a phrase I connect with Brother Samuel at Hilfield); and by our discipline of chastity we identify with the Lord's unconditional **love** for all (and especially those who look as if they have been left out of the circle); and in our witness to obedience to Christ within the fellowship, we show that freedom which we discover for ourselves when we seek to identify and follow his will.

In South Africa, I was surprised to meet up with individuals who are earnestly wanting to live a First Order rule, and even one small group of three in KwaZulu Natal who are showing remarkable courage in attempting to live together in simplicity and joy as an African response to the call of Saint Francis. I believe also that our brothers of the Community of the Divine Compassion in Zimbabwe, which began with Brother Geoffrey in 1986, and who are now I suppose 'teenagers' in the maturing process, are in remarkably good shape. Their situation at Penhalonga, where our

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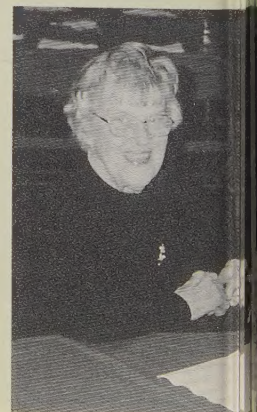
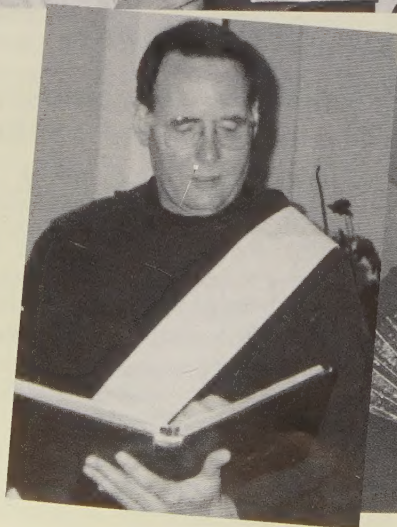
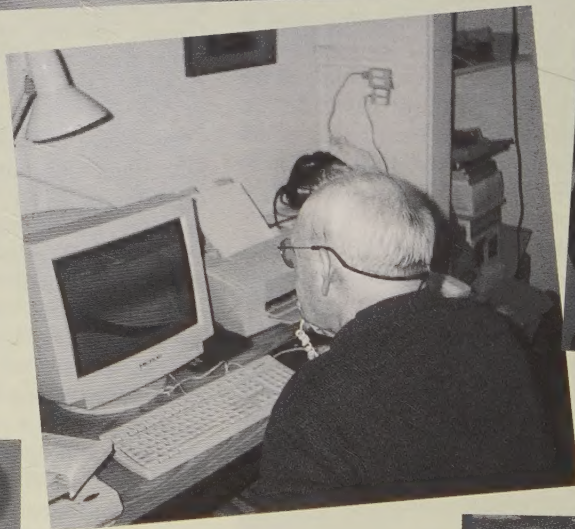
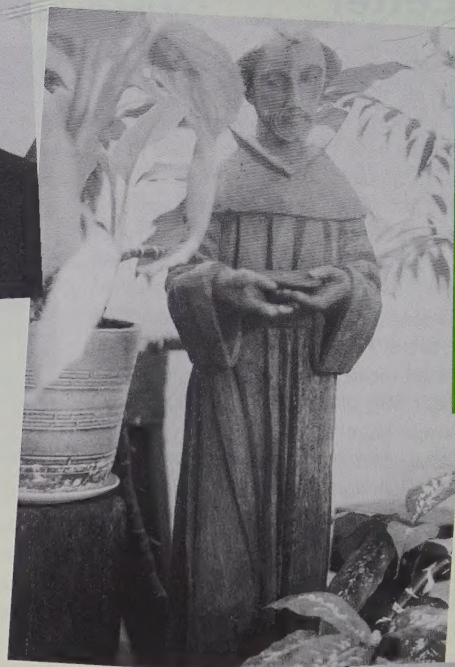
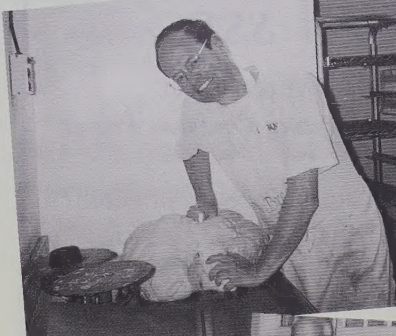
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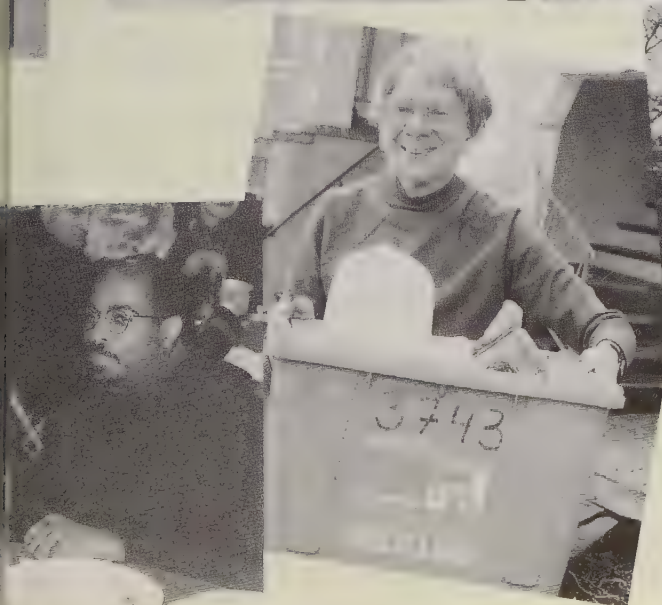
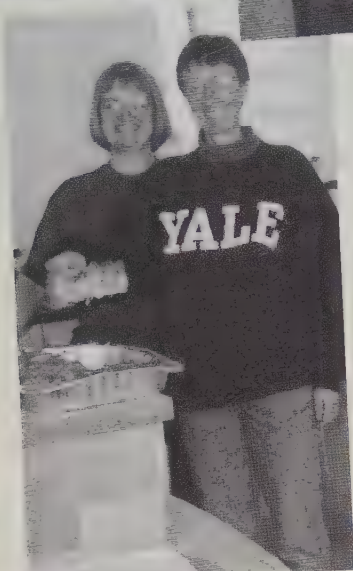
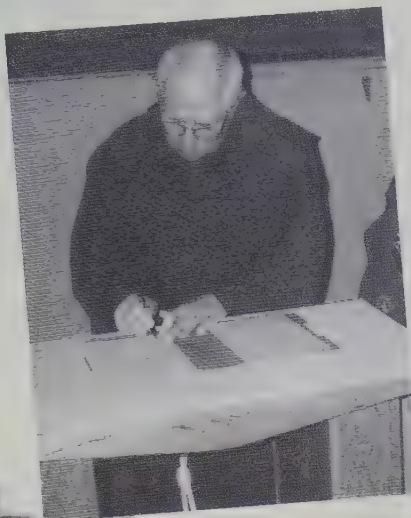
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ISSN 0532/579X

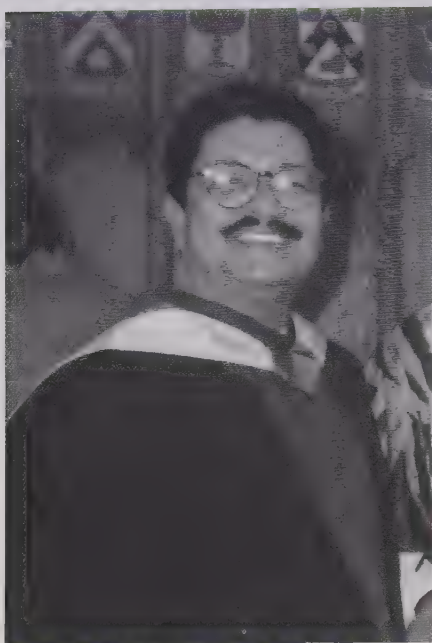


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Community Routes



Nolan Tobias receiving his Master's degree

◆ ◆ On Course

In December, Brother **Nolan Tobias** received his Master's degree in Theology from Edinburgh University; his subject was the Study of Non-Western Christianity. It involved a year as a full-time student, attending lectures and seminars, and the production of a dissertation.

Also in December, Sister **Chris** qualified as a Deaf-Blind Manual Interpreter, an advanced qualification which built on her existing qualification and experience as a Guide Communicator. As an official Interpreter, she can now be asked to undertake this work in settings such as law courts.

Brother **Kentigern John** gained a certificate in Therapeutic Massage from the Scottish School of Professional Massage.

In March, Sister **Gina** completed a two-year course at Tower Hamlets College to gain an Advanced Diploma in Counselling and Psychotherapy. This study followed a one-year Certificate course in the same subject.

◆ ◆ Canterbury Tales

*In the Autumn of 1998, Brother **Giles** was given the opportunity to spend a term at the Franciscan Study Centre at Canterbury. It proved a worthwhile experience as he describes:*

'The Centre is run by Roman Catholic Franciscans and is open to all kinds of people, who follow courses ranging from academic theology to formation training, spirituality and renewal. I chose to study

Renewal, along with Roman Catholic sisters, mainly from Ireland, and we had a happy time together. I studied Christian anthropology, the theology of the Church, Franciscan history and liturgy.

'I lived in a house at the Centre which I shared with two Capuchin friars from Italy, two more from Kenya and an OFM friar from India, and we enjoyed a good community life. The weekends were free and so I was able to visit family and friends, especially tertiaries and companions in Kent, whom I had first met when I was at the SSF friary at Harbledown (in Canterbury) seventeen years ago. The experience at the Centre has renewed and refreshed me; and now Brother Gregory is enjoying the spring term there.'

◆ ◆ Renewal in the spirit of your mind

*Sister **Chris** writes:*

'From 12 to 15 January, more than twenty First and Third Order members met in the peaceful setting of St Katharine's Foundation, East London, to be "Renewed in the Spirit". This was an SSF conference with a difference, because instead of being the Missioners, we were given the experience of being missioned to!

'Father Nick Mercer was our first speaker who, through a bombardment of sound and vision, showed us how lots of people in modern life receive information. His lively demonstration gave us an idea of the kind of society we were trying to reach out to with the gospel message.

'Terry-Anne Preston, in a more gentle yet lively way, helped us to understand the effect of change which we create when we go into a parish for mission. She also coaxed us into drama and banner waving in a liturgical context and, in a novel way, we looked at some prayers we use regularly.

'Bishop Lindsay Urwin, who played a major part in last year's conference, spoke on the subject of "Mission through sacramental action" and much of what he said provided seeds for discussion.

'We were very grateful to Sister Moyra and Brother Kevin for organising the liturgy and to Father Timothy Peskett for playing the organ for us. Last but not least, to Brother **Peter Douglas**, who arranged this whole conference so well that he was asked to do the same for next year when we take a closer look at Holy Week.'

◆ ◆ Fifty-Five Years

Retirement, it is often said, brings new opportunities. Well, Franciscan brothers and

sisters do not retire, but when ill-health led to a move to a Residential Home for Brother **Gordon**, he certainly made good use of the opportunities there. Besides finding new outlets for ministry, much appreciated by both his fellow residents and the matron, he sat down to write his autobiography and *Fifty-Five Years in SSF* is the result. Others have written histories of the community itself, and biographies and autobiographies of key leaders, but this, as Gordon says, is the story of 'An Ordinary Brother'. As such, it gives those of us of more tender years a unique impression of life in SSF over more than half a century, whilst another fascinating aspect of this short, accessible book (34pp) is its descriptions of places as varied as Papua New Guinea, Yeovil and Brixton. As Brother Damian says in his Foreword, Gordon's life as a friar has brought credit to the Society and reflects the glory of God in our midst, and so that is the true value of this book. The book is available from Alnmouth Friary (£2.00 + 50p p&p).

◆ ◆ Gabriel CSF RIP

In December, Sister **Gabriel** moved from the hermitage at Compton Durville to the CSF house in Birmingham. None of the current members of Compton had been without her praying presence just up the road, so she left a large hole in the corporate life. But increasing age and the onset of another winter combined to make it clear that it was no longer possible for Gabriel to live alone.

So it was that she left the converted cricket pavilion which had been her home for fifteen years to become part of the Birmingham community. Then she died suddenly at St Francis House on 10 March. An obituary will appear in the next edition.

◆ ◆ May CP RIP

The last surviving member of the Community of the Presentation, Sister **May**, died peacefully in the early hours of 9 January 1999 at the age of eighty-five. May's community had been founded in 1927 from the Community of the Epiphany in Truro. It was originally dedicated to Christ the Consoler, with the aim of reviving the vocational approach to nursing, a profession which had been increasingly taken over by the state after the First World War. The community remained small in numbers, growing to eleven sisters at its largest, but it ministered to many people at its nursing home in Highgate and, from 1947, the small hospital, St Saviour's, Osnaburgh Street. As the community grew older, they retired from the London work to Hythe in Kent. When only two were left they asked if any other



Sister May CP

community could assist them; CSF responded and Sisters Angela Mary and Veronica, and later Elizabeth, went to give support. Sister Bessie died in 1991 and, in 1997, Sister May moved with CSF to Birmingham. She was a happy, gentle person, but memory loss and strokes eventually necessitated full nursing care during her last seven months.

Alfred Barrett, a resident at Hilfield Friary for almost fifty years, died of a heart attack at Hilfield on 26 December.

May they rest in peace and rise in glory.

◆ ◆ Round Up

Tom Montgomery was clothed a novice at Hilfield on 31 January, taking the name Brother **Augustine Thomas**; Carol Smith was clothed a novice at Compton Durville on 13 February, taking the name Sister **Carol**;

Jason has moved to Hilfield from Gladstone Park; **John George** has returned to the American Province after a happy and fruitful time at the Birmingham Friary; **Kevin** has moved from Birmingham to Hilfield; **Peter Christian**, from the Australia/New Zealand Province, has been making a welcome visit to this Province and has now returned home; **Robert Coombes** has moved from Hilfield to Barrowfield; **Alan** has been secularised and released from membership of the First Order.

Dear Subscriber

You may remember that – about three years ago – I wrote to all subscribers of *franciscan* who pay their subscription directly through their own bank into the SSF *franciscan* account, to inform them that our branch of the Royal Bank of Scotland were moving across the City of London to an address in Threadneedle Street, and that both the Account Number and the Sort Code had been changed by the bank. At the time, the bank told us that they would honour any payments made to the old account details but, since they would not give any date when this arrangement would stop, I asked all subscribers to complete a new Standing Order form. Not everyone did.

The bank has now, without contacting us, stopped receiving monies into the *franciscan* account using the old address details and you may have been one of the puzzled people whose payment was returned by the bank with no explanation at all. I apologise for this, though there was nothing I could actually do about it.

If you need a new form, please do get in touch with me. I am sorry for any extra work this may give you.

Yours sincerely,

Cristian SSF

franciscan

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HILFIELD FRIARY

The logo of the two domes, which features at the beginning of each of the articles in this issue, and the drawing of Hilfield Friary (above), were drawn by Jonathan Adams, a friend of Hilfield Friary. Jonathan is currently unemployed and anyone wanting to offer him a drawing commission is invited to get in touch with the Editor.



Reading, Writing, Praying

by Brother Ramon SSF

Thomas Merton once said that there is a danger of people thinking they had received certain spiritual experiences simply because they had read about them in books! As I am aware of that danger in my readers, so I am aware, for myself, of writing books about prayer and spirituality instead of living the life of prayer in solitude which is the centre of my vocation and life.

I write this on Ash Wednesday, and have just begun to accompany people reading my Lent book *The Way of Love*, which was published in 1994. Each year, hundreds of people read, pray and live along with me through the days of Lent, with mutual intercession. Among the individuals, parishes and groups this year is an enthusiastic and loving gathering of Cornish tertiaries who have prayed me through my recent illness, and who know me very well because they are reading my books, although I have not met any of them.

There is, of course, a novelty factor for some who read me, because of my hermit exploration since 1990. But I began writing before such exploration and my books have both widened and deepened in their context over the last years. They are basically

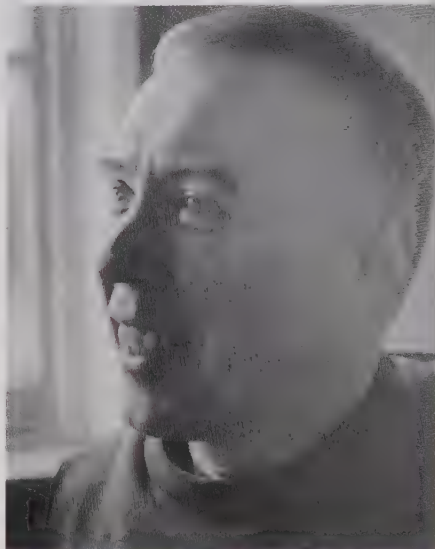
concerned with an ecumenical spirituality in which conversion, and love of Christ, are basic, with attendance to scripture and sacrament. From that base, the horizon is widened to the great treasures of the Christian and wider mystical and contemplative traditions, and the clear call to social and political compassion in an unjust and violent world.

Over the last two years, I have been on the team of The Bible Reading Fellowship, and this has opened up a further reading public for my other books, including the Prison Phoenix Trust. One of the prisoners in HMP Exeter was welcomed as a Companion recently through my writings, and he is now one of my most avid readers and critics!

I am not primarily an author and I sense that, one of these days, the Lord will tell me

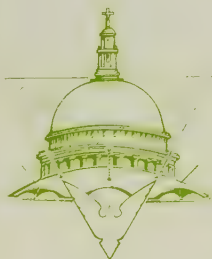
to stop. And I shall. But I love communicating the love and joy of Christ who is the centre of my life. Because I have been caught up in the experience of a full-blooded, trinitarian faith, it has led me to hear and obey an interior call to prayer in solitude, and this my SSF community enables me to do. And I am grateful.

Yet from such a centre of stillness and joy, there is an overflow of sharing. I am constantly amazed at it all and, through recent illness and vulnerability, the light has shone even brighter, and the love has been experienced in an even deeper enfolding. ■



Brother Ramon's books can be obtained either from Glasshampton Monastery or Hilfield Friary: see addresses on page 13.

Theme Prayer



Lord,
deepen our awareness,
refine our integrity,
train our will,
keep us true.
Amen.

Franciscan Vocation Days, 1999

15 May: Carrs Lane Church, Birmingham

12 June: St Martin-in-the-Field's Church, London
(shared with Roman Catholic Friars)

23 October: Anglican Cathedral, Bristol

*All events occur on Saturdays and run from 10.30 to 16.00
and are intended for men and women, aged 18-40*

Franciscan Spirituality Weekend

1 - 3 October 1999

led by
Rev'd Jules Cave-Berquist

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CH5 3DF

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Fax: (01244) 520643

E-mail: deiniol.visitors@btinternet.com

The brothers at Glasshampton

are again looking for men and women who would like to join them over the summer as
working guests.

From July to the end of September, the brothers would welcome any who can come for up to a fortnight to share in the life of the Monastery whilst at the same time giving a hand with the running of the house and garden.

Contact: *The Guardian, St Mary-at-the-Cross, Glasshampton, SHRAWLEY, Worcester WR6 6TQ*

Summertime in Somerset?

If you have a week or two free in the summer and would like to do something different, the sisters at Compton Durville could make use of practical help in the house and garden in return for accommodation and food.

They can offer plenty of work, companionship, prayer and laughter. Interested? Then contact **Sister Pat CSF** at Compton (*address below*)

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Anglican Communion: www.anglicancommunion.org
Anglican Religious Communities Year Book: www.orders.anglican.org/arcyb

Book Reviews

Philip Sheldrake
Spirituality and Theology
 DLT, London, 1998, £12.95

&
 Diarmuid O'Murchu MSC
Reclaiming Spirituality -

A new spiritual framework for today's world
 Gill & Macmillan, London, 1997, £8.99

'Every morning, I bring my mind into my heart and stand in the presence of God.' This ancient saying at once states the problem and the answer; but is it so simple?

These two recent books, by authors of note, take us deeply into a situation with which the Church must grapple if it is to survive. We live in a time of burgeoning spirituality, a fact acknowledged by both writers as a starting point; but for the most part, a spirituality raw and unconnected with any faith commitment, and so unacceptable to a seemingly irrelevant Church. The contemporary, western, cultural context, post-modernity with its acceptance of pluriformity, reacts against dogma and prescription.

Philip Sheldrake's thesis concerns 'the necessity to bridge the historic gap between love and knowledge'. The Christian doctrine of God cannot be separated from personal faith and experience; and there are encouraging signs of convergence in the recent recognition of spirituality as an academic discipline. He begins by working through questions of spirituality and theology in respect of aspects of post-modern theory; then reviews the history, with particular reference to the doctrine of God, leading on to the more recent approaches in spirituality and attempts at re-integration. He cites theologians such as Lonergan, Rahner, Moltmann, David Tracy, etc., demonstrating the value and impact of the Trinitarian doctrine. He ends the section with guidelines for mutual evaluation between spirituality and theology.

Case studies follow, Julian of Norwich being a particularly brilliant illustration of his thesis. Less convincing are Ignatius of Loyola and George Herbert in an attempt to compare both sides of the Reformation divide. His choices relate to the vision of God, being 'an eschatological . . . and a suffering God on the cross who disrupts any temptation to believe that humanity can somehow capture the Absolute Other,' and is approachable only through 'longing, frailty, woundedness, marginality.' The last part of this section gives his understanding of the nature of 'place', rather than tradition, in contemporary discussion.

Sheldrake's book is scholarly, aimed primarily at a student readership, and covering a wide frame of reference: a welcome contribution to ongoing debate.

In *Reclaiming Spirituality*, Diarmuid O'Murchu opens the floodgates! This book

complements the other in a wide-ranging discussion; moving easily through different disciplines, and well documented. It is also radical, outspoken and provocative, at times overstating, as no doubt necessary. He is, however, clear in his definitions: by religion he intends the 'formally institutionalised structures, rituals and beliefs of official religious systems'; while spirituality is 'an ancient and proud search for meaning that is as old as humanity itself and belongs - as an inherent energy - to the evolutionary unfolding of creation itself.'

His thesis is that we must transcend the past and outgrow parameters 'of patriarchal ordering'. However, his writing is radical rather than reformist; 'only by the . . . death of formal religion can we hope to reclaim spirituality' (page 105).

This is an exciting and passionate book. While I might take issue at minor points, I feel that the vision is for keeps. Both books deserve a more detailed airing.

Elizabeth CSF

Walter Wink
The Powers that Be
Theology for a New Millennium
 Doubleday, London, 1998, £14.99

Readers with long memories need no reminder that in the May 1995 issue of *franciscan*, we carried an extended review of Walter Wink's trilogy *Naming the Powers*, *Unmasking the Powers* and *Engaging the Powers*, in which this American theologian - Professor of Biblical Interpretation at

Auburn Theological Seminary, New York City - brings the truth of the Christian gospel to bear on the age in which we live, governed by powers which, if we were without the gospel, elude identification and achieve omnipotence.

Here is one short book which deserves to be read at least three times if Wink's message is to receive the attention it merits. His critique of Western society is devastating, and illuminating.

His identification of the powers which operate in what he calls the 'domination system' will convince anyone who is alive to the world in which we all live, and he names Jesus as the one whose mission was and is to 'break the spirit of violence'.

The Churches are to name, unmask, engage the powers which render them incapable of preaching the gospel of Jesus - to break away from their own domination system - and to offer Jesus' third way of practical non-violence. Perhaps the key chapter for readers of *franciscan* is towards the end - Prayer and the Powers - but don't be tempted to skip the rest!

Anselm SSF

Dorothy Daldy
The People of the New Covenant
 George Mann Publications, Winchester,
 1998, £8.00

When I became responsible for the training of novices in the European Province in 1969, one of the lecturers I inherited was Dorothy Daldy, who then lived at Milborne Port near Sherborne. She very kindly agreed to continue to give lectures to the Hilfield brothers and was a stimulating and provocative teacher. She made all of us who attended her lectures think deeply about our faith and the assumptions which we had about it, and it would be fair to say that she was almost too thought-provoking for some.

Dorothy was born in 1903 so was then in her late sixties, but she brought a youthful and radical understanding of her Christian faith into the Friary. Dorothy had had a distinguished and pioneering career teaching psychology, education and theology in colleges and universities. In 1972 she became the first woman Reader in the Diocese of Bath and Wells. In 1973 she founded the Ecumenical Order of Teachers, whose motto is 'Faith seeking understanding'. Dorothy's aim has always been to 'enable others to discover for themselves what Christianity could be, once fresh critical thought has stripped away its centuries of accumulated misunderstandings, irrelevancies and abuses of authority.' Because of blindness, Dorothy's thoughts and writings have been edited by her nephew, Professor Andrew Barker of the University of Birmingham, who provides a very helpful outline of Dorothy's career and the development of her thought.

There is a Foreword by Bishop John Baker, whom Dorothy met in 1985 and who encouraged her to prepare her work for publication. In it, Bishop Baker says, 'This

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is a very remarkable book by a very remarkable writer – the product of a long lifetime's reflection on the nature of God and on the divine relationship with the cosmos and its inhabitants, in particular ourselves . . . The result is a shinningly clear but profound account of what human life *vis-a-vis* God and each other ought to be.' This is not an easy book to read but it will stimulate and help you in your Christian life.

Giles SSF

Richard Woods OP
Mysticism & Prophecy
The Dominican Tradition
DLT, 1998, £8.95

This book is among the first of a series which the publishers claim will 'offer excellent introductions to some of the major traditions, showing the key themes and values of their spirituality'. Richard Wood defines Dominican spirituality as one 'characteristically without a method, or a technique, or a favoured set of exercises.'

The lives and writings of Dominic, Albert, Thomas Aquinas, Meister Eckhart and Catherine of Siena are examined, to see how they have together shaped the tradition. The reader is reminded of that stream of spirituality which is associated with Pseudo-Dionysius, *The Cloud of Unknowing*, and John of the Cross – all of which touched and shaped the prayer of the Preachers. Thomas Aquinas follows and develops ancient Christian tradition in his theology.

The concluding chapter, 'In the End', reminds the reader that, ultimately, what is important is our relationship with God. As Dominicans (and others) have said, 'It is when we open both our minds and our hearts to the Incomprehensible that we grow close to God.' This is an exciting and enlightening book.

Dominic Christopher SSF

John Green-Wilkinson (compiler)
Bishop Oliver: Letters and Reminiscences
Wilton 65, York, 1998, £18.00

Oliver Green-Wilkinson had an interesting and fruitful life, culminating in his becoming the Bishop of what is now Zambia, and then being Archbishop of Central Africa, until his life was tragically cut short by a fatal car accident in 1970. In this book, his brother has compiled a volume of extracts from diaries and letters, ordered chronologically, which capture both the adventure and dedication of this eventful life. The book takes us from the Archbishop's childhood, through his time as a soldier in the Second World War, and then through the years of service to the Church in Africa.

It will be of particular interest to readers of *franciscan* because of Green-Wilkinson's associations with SSF. He became a member of the Third Order in 1947. He was a personal friend of Father Algy's – Algy preached at his consecration – and succeeded in extracting a promise that First Order friars would be sent to his diocese. This book sheds more light on the initial attempt to fulfil this pledge: Father Joseph SSF's

abortive mission in 1953-54, which ended in the friar sending a letter home announcing that he had become a Roman Catholic. The diary extracts here suggest the departure from SSF had more to do with a 'very attractive young teacher', who had visited Joseph to enquire about becoming an Anglican nun! This difficult beginning was followed a few years later by Brother Francis's more successful stay in Green-Wilkinson's diocese, which led to the establishment of SSF's work in Zambia.

Petà Dunstan, Cambridge

Bruce Carlin & Tom Jamieson (compilers)
Daily Prayer: A Daily Office for Laity and Clergy, commended for use in the Diocese of Durham

Durham Diocesan Liturgical Committee,
1998, £12

Described as 'in some ways radically new', this revision of the Office provides the Church of England with a timely, imaginative and careful reworking of a pattern of daily prayer which has been warmly embraced by many in the Anglican Church and beyond since the publication of *Celebrating Common Prayer* in 1992.

Unlike its Franciscan forerunner, however, *Daily Prayer* is published as a set of twelve booklets. Following the same calendrical principles as *Common Worship*, seven core booklets provide a form of daily prayer for the different seasons of the Christian Year. This is the principal Office of the day, and may be celebrated at any time, individually or in a group. In addition to the seasonal booklet, a hymn book, a psalter, a Bible and a book of Collects are also required if the Office is to be celebrated in all its fullness. To juggle five books is an obvious disadvantage to using this Office and weighs heavily against the simplicity which the small single booklets are intended to embody; that said, there is, amongst the twelve, a useful booklet of psalms and readings, for use when a psalter and Bible are not available.

In addition to the eight booklets already described, 'Prayer in the Morning' and 'Prayer in the Evening' do not supplant the principal Office, but may be used as a brief, structured act of worship to begin and end the day. 'The Vigil of the Resurrection' is a Saturday evening Office, incorporating a proclamation of a resurrection gospel, or that of the Sunday following.

The one non-service booklet is a user-friendly introduction to the whole package which presents practical tips on how to celebrate the Office as well as a detailed commentary on its constituent elements.

It is not possible to comment at length on the psalm cycle, lectionary and structure of this revision. Suffice it to question, however, whether one reading at the principal Office will provide a rich enough biblical diet for those who are used to celebrating Morning and Evening Prayer with two, three or four readings.

However, as a means of encouraging the

participation of the laity in the prayer of the Church, *Daily Prayer* offers one or two advantages over *Celebrating Common Prayer*; though quality of printing is sometimes poor, layout and format are less intimidating for those approaching the Office for the first time.

The Diocese of Durham has done the wider Church a great service in producing a daily Office which takes seriously the need to provide forms of worship which are accessible to many and, at the same time, a rich resource for a praying community. It is to be hoped that this insight will not be overlooked in the ongoing revision of *The Alternative Service Book* 1980.

Simon Jones, Cambridge

Isobel Losada

New Habits: Today's women who choose to become Nuns

Hodder & Stoughton, London, 1999, £12.99

Why do women in the 1990s decide to become nuns? That is the question with which Isobel Losada began the research for this book. She interviewed a cross-section of Anglican sisters, both novices and first professed, and her transcripts of ten of these conversations are presented here. The author admits that she began with some scepticism about the reasons the women might have for entering Religious Life. Yet by the time the book was complete, her doubts had turned to respect and admiration.

The publicity at the book's launch predictably concentrated on the sisters' comments about relationships and celibacy. This resulted in some amusing headlines. But reading the book will give you far greater insights than the newspapers suggested, for each sister was asked questions about God and prayer, and poverty and community as well. I found the theological reflections stimulating and the depth and honesty of many of the answers impressive. All of them are realistic about the hardships and pain of community life as well as its joys: in this book, there is no floating along cloisters in long robes in a euphoria of prayer.

The sisters – including CSF's Sister Rose – come from a variety of backgrounds and witness to the call of Religious Life in many different parts of our society. Vocations do not fall into neat categories, whether analysed by class, or church background, or indeed age: the sisters interviewed range from mid-twenties to mid-fifties. There are as many routes into Religious Life as there are sisters. That is what makes these interviews so fascinating. Each surprises in a contrasting way, the only common denominator being the love of, and seeking for, God.

It is a positive contribution to our understanding of Religious Life and both the author and the sisters should be thanked for making it possible. I certainly found the book inspiring. It was a privilege to be in the company of ten such women.

Petà Dunstan, Cambridge

Brother Robbie Asaph SSF, RIP

The text of a sermon preached by *Brother Benedict SSF*
at Saint Kentigern's Church, Denniston, Glasgow, at the requiem mass

Robbie was not the sort of person you would have thought could have settled into such a harsh locality as Barrowfield, but he was there for three and a half years. There was a certain eccentric streak to Robbie, such as his penchant for wearing shorts at all times! Even on the coldest days he would venture out in those 'long-shorts' that hovered just above his knees, much to the amazement of local folk and not-a-little teasing.

Shortly after his arrival, he was keen to set up a scout troop for local kids who were bored with just hanging around the streets and getting into all sorts of mischief – kids who use f-swear words in their sentences like we would use commas! He succeeded in getting them into traditional scout uniforms – whilst he himself would be in full Baden-Powell outfit (shorts n'all of course!) and off he would march them down the street in crocodile line to the scout hut. It took courage, I can tell you. Everything Robbie did was well-intentioned – if not always well-advised! I remember the occasion he invited the parents to a Passing Out parade. The East End of Glasgow has divides along the same lines as Belfast and some of the kids came from 'Orange' backgrounds and others were 'Tims' whose families had IRA sympathies and a picture of the Pope hanging on their sitting room walls – and there was a potentially difficult situation when the Roman Catholic mothers saw the Union Flag unfurled by Robbie and their sons kissing the flag and swearing undying allegiance to both Queen and country! I slid down a little lower on my seat. Well-intentioned? Foolish? Naive? Who knows –

but the scout troop still continues and there have been trips away and educational visits which have given our kids a wider vision of life. All credit to him.

*Brother
Robbie Asaph SSF
died suddenly on Saturday
24 October 1998.*

*He was aged forty-four
years and was in the
sixth year of his
profession as a Religious.*

*May he rest in peace
and rise in glory.*

Yes, there was something eccentric about Robbie – no more so perhaps than any one of us here today – but some people only looked as far as that; it is all they saw and they therefore wrote him off. That's a pity, because there were other facets to this particular jewel.

Robbie had a dry wit – and an ability to laugh at himself. He had a big heart and a concerned nature, especially for kids and the elderly. He had many winning ways and a lovely child-like smile.

Robbie was a diabetic who ate, in fact, the most deplorably unhealthy diet; loving cream cakes, ice-cream and jam tarts. And he had angina. He was proudly Welsh.

He inherited a love for railways from his father and worked for British Rail, training young men and women who were not high academic achievers but who were employed and paid by BR under a government training scheme. He came to SSF with a wealth of knowledge about railways – about trains and times and tickets – and complaint procedures! His passion was trains; he kept models of railways in his room, had an impressive array of peaked railmen's caps hanging on his wall and was even loth to throw away used train tickets. You could say he was a train fanatic. A perfect day off for Robbie was to plan a destination and then to see how many trains he could get on and off en route. On a recent holiday to Poland, his itinerary covered five foolscap pages,

travelling on 136 trains in a two-week period.

One condolence card we received said: Robbie will be happy in heaven for Isaiah tells us of God that 'His train fills the Temple'! Robbie had difficult phases during his last couple of years in Barrowfield. He could lay down the law on issues he felt strongly about or where he believed an injustice was being done – and as a consequence he had one or two tiffs – but he weathered the storms and there was always room for reconciliation. There was never any malice or ill-intent in whatever he did. One of the local lads who came regularly to the house, and a real toughie, sent a touching card: 'I am sorry for all the bad things I may have said to you, but I know you can hear me in Heaven, so forgive me, my friend.' That speaks volumes.

Robbie had a care for the underprivileged and was a member of the Diocesan Social Responsibility Committee who valued the fact; they said 'he understood at first hand the biting effects of poverty and all its problems in the community.' He kept up a flow of correspondence with a prisoner on death-row in the USA and was active in writing letters to officials pleading for his life. Robbie was a loyal friend and many of you here will testify to that. He was well-liked by, and served well, both the Episcopal and the Presbyterian churches in the East End.

But for Robbie, being in SSF was very important – it was family. Recently he was life-professed at a service attended by Roman Catholic Sisters, Presbyterian Ministers and Anglican worthies, by young and elderly folk, by representatives of various groups to which he belonged – a mixed congregation who had come to support Robbie and give thanks for his contribution to their lives.

And on Robbie's part, he was proud to be part of the SSF – and to be our brother. I last saw Robbie in August. He was enjoying his theological studies. He was in fact still wearing shorts but I saw a change – he was a man relaxed and so at ease with himself; he was open and warm. I am sure that life profession helped him to feel accepted and wanted and valued and loved for who he really was – warts and all. There was a blossoming and it was lovely to see. Death has now plucked a flower not yet fully opened but full of potential. And we could only glimpse what might have been.

But death is never the end, never has the victory. I am sure that Robbie is now in that place where there is no more pain – neither angina nor diabetes – where every tear is wiped away, with God, in whose love and light this particular flower will come to full maturity. Goodbye and God bless you, Robbie our brother. ■



*Brother Robbie Asaph SSF
celebrating his life profession
on 4 April 1998*

*with members of the First & Third Orders
and friends in Barrowfield*